THEOLOGY

A MONTHLY REVIEW

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Editorial

Another Lectionary? - - - - - *R. Waterfield*
Dr Farrer's Bampton Lectures - - - - *T. R. Milford*
The Arrangement of the Prayer Book - - *Claude Chavasse*
Anglican Theology of Society and German Metaphysics - - - - - - - *Klaus Dockhorn*

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THEOLOGY

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THEOLOGY

VOL. LII MAY, 1949 No. 347

Editorial

THE last ten years or so have been marked by a welcome, though belated, inquiry by Christians and others into the present purposes and prospects of universities. It is strange that during the previous period, in which there was a ceaseless flow of books and reports about every aspect of education at the school level, the universities should have been taken for granted and the course of their development should have been so little examined. But now all the questions that have been piling up, unasked and unanswered, are at last being canvassed.

Many readers will be surprised to find how numerous and how formidable these questions are. Sir Walter Moberly's book, *The Crisis in the University* (S.C.M. Press, 15s.), opens up the whole subject in a comprehensive and deliberately provocative manner. No one is better qualified, from his past experience of universities ancient and modern and from the point of vantage which his position as chairman of the University Grants Committee has given him, to take stock of the situation. He has not, however, written this book in his official capacity, but at the request of a number of Christians in the university world who have for some years been trying to help one another to ask the right questions.

The point at which our universities, despite their great technical advances, are at present most seriously failing is indicated in the following passage, and it is a fatal point if they aspire, as they must, to be something more than polytechnical colleges.

> Our predicament . . . is this. Most students go through our universities without ever having been forced to exercise their minds on the issues which are really momentous. Under the guise of academic neutrality they are subtly conditioned to unthinking acquiescence in the social and political *status quo* and in a secularism on which they have never seriously reflected. Owing to the prevailing fragmentation of studies, they are not challenged to decide responsibly on a life-purpose or equipped to make such a decision wisely. They are not incited to disentangle and examine critically the assumptions and emotional attitudes underlying the particular studies they pursue, the profession for which they are preparing, the ethical judgments they are accustomed to make, and the political or religious convictions they hold. Fundamentally they are uneducated (p. 70).

The Crisis in the University not only explains how this state of affairs has come about, but proposes ways and means by which it may be remedied, and it does so with a convincing note of urgency. It is not argued that the only hope lies in the restoration or establishment of full-blown Christian universities, which would in fact be a counsel of despair since under existing conditions it would be quite impracticable. It is maintained, on the contrary, that there is a Christian interest in preserving and fortifying the free or open

university. But freedom must be sharply distinguished from that neutrality or indifference about the fundamental human problems with which it has been confused.

Many aspects of university teaching and life are surveyed, and definite suggestions are made about what might be done in order "to rise to the height of the times." What is done or attempted will depend in the first place on the growth of a body of informed and resolute opinion that is prepared for new experiments and that will press for reform from within. This book, which is written with great verve and pungency, will do its best work if it is read and discussed in each university by groups of dons who will consider its bearing on their own responsibilities and opportunities.

At the same time it is a book for all who are concerned with the welfare of society. No institutions have it in their power to exercise so far-reaching an effect upon the national life. They are "the chief organs of the community for sifting and transmitting ideas" (p. 294), and it is in the realm of ideas that the British people are at present weakest and woolliest. It is in the universities, more than anywhere else, that the issue between faith and fatalism will be decided.

Another Lectionary?

"Of making many books," says Ecclesiastes, "there is no end"; and of making regulations for the reading of books the Church of England seems to know no end. Only the oldest of us have some faint remembrance of the lectionary of which, after a vigorous but fruitless opposition to the change, a famous ecclesiastic took a reluctant farewell in the words, "Here endeth the old lectionary," and indignantly greeted the successor, on the following Sunday, with "Here endeth the first lesson; but why the first lesson endeth here neither God nor man knoweth." The powers that be, or, rather, the powers that were some half-century later, were not, I suppose, convinced that Dean Burgon had been right in his objection to the Table of Lessons put forth in 1871, when they came to the conclusion that it had not stood the test of time, and authorized, in its stead, the lectionary of 1922; nor again, when they had grown dissatisfied with that, and, in the ill-fated Prayer Book of 1928, published what was called "An alternative Table of Lessons (the Table of 1922 as revised in 1928)." Even this effort did not please all parties; and for the last two years and more there has been in the hands of every incumbent of the provinces of Canterbury and York a document bearing the rather comprehensive title, "The Revised Lectionary (the Table of 1922 as revised in 1928), together with the Amended Lectionary containing Table B as revised in 1946." I have called this title "comprehensive." Some critics would prefer the epithet "confusing." If it is blamed for being confusing, I think it must plead forgiveness on the ground that its object is to be comprehensive. I am not sure that I understand the actual situation; but I believe

that an incumbent (and an incumbent often passes on the responsibility to a lay reader, who, if he be one in the official sense of that term, carries some episcopal authority; but, if only in the more lay or Pickwickian sense, has only the authority delegated to him by the incumbent) is entitled to select the lessons to be read in church, at his own discretion, from the Table of 1871, from that of 1922, from the Table of 1922 as revised in 1928, or from "The Amended Lectionary containing Table B as revised in 1946." Even in the last resort there is a choice of two alternatives, Tables A and B, though an instruction has been issued that the two tables should be followed in alternate years. Otherwise The Revised Lectionary is stated to be "authorized for optional use," with the proviso attached that, "when these Tables of Lessons have once been adopted in any church or chapel, they shall there be continuously followed at least until the end of the ecclesiastical year." In these circumstances can it be wondered at that I, and, no doubt, many others like me, hear frequent complaints from lay people that, when they go to church, they can have no idea what lessons they will hear read to them? That, it may seem to some, does not matter very much. Others, however, think that it matters a great deal.

To what purpose, it will be asked, am I holding up these facts, not, I beg to say, to ridicule, but to the serious consideration of the church authorities and that of all church-going people? With the object, I confess, of doing what, at first sight, must appear to be nothing but making confusion worse confounded, that of proposing another lectionary. Yes, but not another rival lectionary built on the same foundations as its many predecessors, but one which claims consideration because it is framed upon different lines altogether, and dares to suggest that what, I suppose, is considered the central and most important feature of all those other lectionaries is, in fact, what, in present circumstances, mars the effectiveness of them all. I was (until at the end of 1946 I ceased to be Dean of Hereford, and was no longer a member of Convocation, and could, therefore, no longer be a member of any of its committees) one of the committee responsible for the production of the Amended Lectionary. But I had not been a member from the start. I had been nominated as such by the Prolocutor of the Lower House of Convocation when another representative of that house (I do not remember who) dropped out. Consequently I had no voice in the adoption of the plan which the committee had already resolved to pursue; I had only a voice in the choice of the passages of Holy Scripture applied to the execution of that plan. Our chairman, the Bishop of Winchester, called it an anthological plan. It consisted in selecting what the late Canon Anthony Deane, an influential member of the committee, called the "purple" passages of Holy Scripture, and scattering them, with careful consideration, of course, for the principal seasons of the Church calendar, but otherwise rather indiscriminately, over the Sundays throughout the year. Our chairman used to tell us that, later on, we should have to consider the amendment of the week-day lessons of the Revised Lectionary. Whether the committee

has resumed its labours in that direction since I ceased to be
member of it I do not know. But that brings me to the crucial poin
of this article. During my membership of the committee I was awar
and not long afterwards I confessed to the Bishop of Winchester
that I was dissatisfied with the central feature of the plan of th
Revised and Amended, and, indeed, of all the lectionaries which ha
sought to meet the needs of the Church of England. I set to work
by myself, to compile a lectionary framed on other lines, and I hav
continued to labour at it, with but little intermission, for more tha
two years. I thought I had completed it in the middle of last yea
and I have used it, in my reading of the divine offices, with th
result that I am still finding occasion to revise and, as I think, im
prove its details, while I am more than ever satisfied with its centra
plan.

My view of the present situation is this. The modern church-goe
with very few exceptions, attends divine service only on Sundays. I
the great majority of cases, whether he attends a celebration of Hol
Communion or not, he goes *either* to Matins *or* to Evensong, if t
one of the two, but not to both. Consequently, whichever of th
many authorized lectionaries is used in the church that he attend
he becomes familiarized with a very limited number of the passage
of the Bible. True, they may be the most "purple" passages, an
that is all to the good. But, in my opinion, most of the New Testa
ment, and a great deal more of the Old Testament than can find
place among the lessons appointed to be read on Sunday only, de
serve to be heard in church on Sunday *sometimes*. Therefore,
abandon what is the central feature of all other lectionaries, the ap
pointment of special lessons for every Sunday of the year, and wor
on the plan of reading, for the greater part of the year, the books o
the Bible in a carefully considered order, following the monthly an
daily calendar regardless of the distinction between Sundays an
week-days. What is read on Saturday one year will be read o
Sunday the next; and, over a good deal more than half the year, ever
passage that is thought worthy to be included in the lectionary a
all has a chance of being read on Sunday at least once in ever
seven years. During certain parts of the year there must, of cours
be exceptional treatment.

My general plan is as follows. I first set apart what I call the Re
Letter days, because in my many drafts I have written them in re
ink. They are Septuagesima and Advent Sunday, Christmas, Ci
cumcision, and Epiphany, and all the Saints' or Holy Days, includin
the latest additions to their number, St Mary Magdalene and th
Transfiguration. Next, I set apart what, for a similar reason, I ca
Red-Line blocks. These are, in respect of the New Testament, th
first five days of Lent and the period from Passion Sunday to th
first Sunday after Easter inclusive, and, in respect of the Old Test
ment, the whole period from Ash Wednesday to the first Sunda
after Easter inclusive; and, in respect of both Old and New Test
ments, the period from Rogation Sunday to Trinity Sunday incl
sive. For all the Red-Letter days and, in most cases, their eves, an

for every day in the Red-Line blocks, special lessons are appointed; and the Red-Line blocks, and those of the Red-Letter days which are movable, must be inserted in their proper places each year according to the date upon which Easter falls. For the rest of the year the Table of Lessons is read continuously, without discrimination between Sundays and week-days, interrupted at the point where a Red-Letter day occurs or a Red-Line block begins, and resumed as soon as the Red-Letter day is passed or the Red-Line block is concluded. When a Red-Letter day occurs in a Red-Line block, it is deferred, with its eve, to the first available days after the conclusion of the Red-Line block. Special lessons are, in most cases, provided for Matins as well as for Evensong of the eves of Red-Letter days. Otherwise, when a deferred Red-Letter day emerged at the end of a Red-Line block, if there were only three pairs of lessons deferred and reinstated, the order of the regular lessons resumed after the Red-Line block would be deranged.

The obvious criticism to the central feature of this plan is that there will sometimes fall to be read on Sunday one or more passages which, by common consent, hardly deserve to be read on the one and only day upon which most people come to church. I meet this objection by giving permission, in such cases, to the minister, to substitute for the unworthy passage or passages any of those appointed to be read during the six preceding days. I think that this limited amount of discretion, if carefully practised, is in itself desirable. It is much less than that at present permitted, and often much abused by the minister, with the many lectionaries available for his use. Such a liberty, moreover, would have this to recommend it. In the great majority of parish churches there are no regular daily services. If the incumbent reads, as he should, his daily offices to himself, he is put in the way of selecting for the ensuing Sunday, if a change is desirable, the best passage or passages to be substituted, and incidentally, perhaps, of choosing wisely the subjects of his sermons. A minor advantage claimed for my plan is that, when a Red-Letter day occurs on a Sunday, there is no dispute about which day claims precedence in respect of the lessons to be read; and when a Red-Letter day occurs in a Red-Line block, being transferred, with its eve, to the end of the block, it does not displace the lessons appointed to be read on that day. Nor is the sequence of the daily lessons broken by the occurrence of Sunday. I have arranged, as will be seen in the exhibition of the details of my scheme, some alternative tables for periods long or short. But of alternatives for single days I allow very few, except where, as with the plagues of Egypt, the iniquities of the Kings, and the diffuse argument between Job and his friends, unwilling to omit a passage altogether, I am still more unwilling to prescribe a wearisome repetition of the same theme.

The details of my scheme are as follows. To start with the Old Testament: the first part of Isaiah, with half a dozen passages from Jeremiah, cover the season of Advent; and the sequence of the passages chosen is such that, on whatever day Advent Sunday falls, "purple" passages fall to be read at Matins and Evensong of all the

four Sundays, in almost every case one of the passages selected fo the Sundays in Advent by the compilers of the Revised and Amende Lectionaries. From the fourth Sunday evening in Advent to th third day after Epiphany, except, of course, as interrupted b Christmas and the other festivals, Deutero-Isaiah holds the fiel After that, save as interrupted by Septuagesima and the two Re Line blocks, till the latest day upon which Trinity Sunday can fal the earlier books of the Bible are read continuously to the end o the seventh chapter of the first book of Samuel. We close the fir half of the year at the point where Samuel laments the end of th Theocracy, and warns the chosen people of the perils to come wit the Monarchy, for which they have clamoured in their lust to be lik other nations. At June the 23rd, the eve of the festival of St Joh Baptist, the second half of the year begins; and from here onwar to the approach of Advent, the sequences of lessons pursue the course for all years the same. Continuing the Old Testament, w read the story of the Monarchy in the books of Samuel and King with occasional excursions into the Chronicles; its last days and th first days of the Captivity, chiefly in the book of Jeremiah, whic pains have been taken to restore, for this purpose, to what seems t be approximately the right chronological order of the chapter Ezekiel continues the tale, and is, of course, followed by Ezra an Nehemiah, with some passages from Haggai and Zechariah. Th greater part of the Minor Prophets, with selections from the earlie chapters of Jeremiah and a few from the Apocrypha, have served th needs of the Red-Line blocks of Lent and Easter, except where pa ticular days have called for particular passages from other book Wisdom has been specially devoted to Ascension and Whitsuntid and a miscellaneous selection has met the requirement of the othe days of that block. Towards the end of the Trinity season, Danie Esther, the first book of the Maccabees, and Job, fill the interv until some chapters from Wisdom, appearing a second time, an from Ecclesiasticus, usher in, with Ecclesiastes and Proverbs, th season of Advent. Ecclesiastes occupies the penultimate week, an Proverbs the last week, before Advent. The later passages chose from Ecclesiasticus are read in one year and omitted in another yea according as Advent Sunday falls late or early. The necessary com pensation is effected at the end of the Advent season by a simila omission or inclusion of certain chapters at the beginning of Deuter Isaiah.

The treatment of the New Testament is, for the most part, mo elaborate than that of the Old, though in Advent the arrangemen is more straightforward, and in Lent special lessons are provide only for the first five days and from Passion Sunday onwards. I dealing with the New Testament I confess to having indulged in th prevailing tendency to regard the first of January, rather than Ad vent Sunday, as New Year's Day. After Circumcision, for whic alternative lessons, marking both the Church commemoration an New Year's Day, are provided, the Sermon on the Mount claims th first place, as being, so to say, the Charter of the Christian faith an

ethic. From the eve of Epiphany and through the octave of that festival, passages from the Gospels are read which record manifestations of the power and personality and divinity of Christ, not to the Gentiles only, but to His Church, to individuals and communities of people who confronted Him in the earlier part of His ministry, culminating in the episodes of Cæsarea Philippi and the Transfiguration. These are followed by other epiphanies made through the medium of miracle and parable, up to the eve of the earliest possible date of Ash Wednesday. But as in most years the season of Epiphany is still further prolonged, the message is carried on through the first three weeks of February in a series of the discourses of Jesus Christ, omitting the Sermon on the Mount, which has already held pride of place at the opening of the year, and including one or two, notably the great utterance on the Bread of Life (St John vi), that are intimately associated with miracles, which have, therefore, not been included in the foregoing collection but have been reserved for more appropriate inclusion here. In this series of manifestations, miracles, parables, and discourses, there has been comprised a complete anthology—if an anthology can be complete, and is not necessarily selective—of the recorded doings and sayings of Jesus Christ up to the eve of His Passion; and St John's Gospel, with one small exception, where St Matthew's fuller account of the walking on the sea has been preferred, has been wholly read up to the end of the sixth chapter, to be resumed, at the beginning of the seventh chapter, on Passion Sunday, and from there continued through the ensuing fortnight and the days of and following Easter.

At the end of the long series of excerpts from the Gospels above detailed, in the third or fourth week of February, according as Ash Wednesday falls late or early, a change is made, and the great Pauline epistles are read, not inappropriately to a period which will always be largely occupied by the season of Lent. But as the more uneducated congregations find, perhaps, little meaning and, therefore, little edification, in large parts of the Pauline epistles, an alternative table is here provided comprising the book of the Acts, which is not otherwise read in the first half of the year, and a selection of thirty-two of what all will allow to be the great and universally impressive passages of the said epistles. The Epistle to the Hebrews occupies a special place in the Red-Line Rogation to Trinity block, between Ascension Day and Whitsunday.

After this excursion into the epistles there is a return to the Gospels, and St Mark is read up to the end of the fourteenth chapter. I am of the opinion that the awe and impressiveness of the story of the Passion are impaired by its frequent repetition; and in this lectionary attention is concentrated on that story only three times in the year—once, of course, in the Passion season, and a second and third time about the middle and towards the end of the Trinity season, when the Gospels of St Luke and St Matthew are, each in turn, read through to the end. After the Gospel of St Mark, the Pastoral and the other lesser epistles, with the exception of the first epistle of St John, bring the first half of the year to a close. The

first epistle of St John has been used, with other passages specially selected, to provide the lessons appointed for the mornings of the eves of some of the Red-Letter days.

The second half of the year commences on June the 23rd, the eve of St John the Baptist. This festival and that of St Peter immediately following it invite the use of the first chapters respectively of St Luke's Gospel and the Acts. Those two books are accordingly employed to furnish, respectively, the evening and the morning lessons till August the 18th, the latter, during the last four days sharing with the former St Luke's narrative of the Passion. After that the morning and evening lessons again unite in one stream and there follow in succession St Paul's epistles of the missionary journeys, from August the 19th to September the 19th, the eve of St Matthew; St John's gospel as far as the end of the seventeenth chapter, from September the 22nd to October the 10th; the epistles written from Rome from October the 11th to the 20th; St Matthew's gospel in full, with the third account of the Passion read in the course of the year, from October the 21st to November the 16th, and the epistles of St James, St Peter, St Jude, and the second and third of St John, from November the 17th to the 24th. From November the 25th onwards the Book of the Revelation covers the pre-Advent and the first days of the Advent season. It is succeeded by the epistle to the Hebrews and St Paul's epistles to Timothy. After the festival of St Thomas, the first chapter of St Luke is repeated in the mornings to lead up to Christmas Day, while, in the evenings, the epistle to Titus suitably closes with the familiar passage for long associated with the eve of the Nativity. Finally, after the festivals of St Stephen St John, and the Holy Innocents, the first epistle of St John brings the year to its close with the last scriptural message of the everlasting forgiveness of sin, and the double duty of the love of God and of one another.

For the adjustment of this lectionary to the conditions of different years, according to the date upon which Easter falls, I have framed rules which, I believe, meet all emergencies.

R. WATERFIELD.

Dr Farrer's Bampton Lectures

"SCRIPTURE and Metaphysics are equally my study, and poetry is my pleasure. These three things rubbing together in my mind seem to kindle one another." So Dr Farrer himself introduces the subject of his Bampton Lectures,[1] revealing also the principle of unity which underlies all his work. In his own words, "What the prophet shares with the latter-day poet is the technique of inspiration chiefly: both move an incantation of images under a control." He knows that this is true, because his own mind works like this. He divines in metaphysics, too, using his "wit" upon the images, both tradi-

[1] *The Glass of Vision*. The Bampton Lectures for 1948. By Austin Farrer. Dacre Press. 12s. 6d.

tional and invented, by which we picture analogically the mysteries of our existence.

The subject of these lectures, then, is the function of *images* in metaphysics, and in natural and revealed religion. The book would be easier to summarize if Dr Farrer had treated the three in this "logical" order. We could then say briefly that in metaphysics the images describe by analogy the natural mysteries (*e.g.*, free will); in natural theology they point at the mystery of dependent existence, using the finite—*e.g.*, our own willed activity—to symbolize the infinite and free activity of God; and having got these out of the way we could pass on to what is of most general interest to Christians, the function of images in supernatural inspiration. But Dr Farrer does not work like this; if he did, he would have produced another and much duller book. The whole point is the three things together kindling one another. And therefore the Bible student who simply wants to discover what Dr Farrer thinks about inspiration or typology will find himself continually running into metaphysics; and the philosopher who suspects that he may after all have something to say on the theory of knowledge will find himself bogged down in masses of biblical theology.

We begin by establishing the distinction between natural and revealed theology, or, better, between the naturally and supernaturally given knowledge of God. This involves some ingenious analogical thinking about the nature of the mind, and leads on to consideration of the method of the biblical revelation itself (Lecture III). The revelation is neither in dictated propositions nor in events alone, but in images and events interpreting one another. "The stuff of inspiration is living images. . . . In the apostolic mind the God-given images lived, not statically, but with an inexpressible creative force. . . . The several distinct images grew together into fresh unities, attracted to themselves and assimilated further image material." So our Lord's own thought is expressed in certain dominant images—*e.g.*, the kingdom of God; He clothed Himself in the images of the O.T. (King, Messiah, Servant, etc.) and transformed them by uniting them, living and dying in them. They continued to unfold in the Apostles. Thus to find, *e.g.*, the Holy Trinity in the Bible, it is necessary to find, not merely mention of the Three Persons separately and of the one God, but the image of the Three in One—of which the prophecy is in Isaiah xi, and the last instance in Revelation (*e.g.*, v, 6).

Some of the images have natural origins, their function being (at first) to consecrate and establish something in the natural order. So the Divine Ancestor, the Divine King, the prophet's "omnipotent master of spells," and the scientist's divine physicist (the God of deism), are *Archetypes* lending authority to their human representatives. But the family, government, sane history, and science itself could flourish ultimately only by the naturalization of themselves and the refinement of the Archetype to the point of abstract irrelevance. (Pope is quoted and parodied deliciously at this point.) In paganism this fate was avoided only by idolatry (*e.g.*, Cæsar worship).

But in the Bible the Archetype is turned into prophecy, and come to earth in the Incarnation. David's kingdom was not *really* divine but *was* prophetic of the kingdom of David's greater Son.

Preaching in St Mary's in 1947, Dr Farrer said, "We must rehabili tate verbal inspiration." We now see what he meant; for as any ever naturally inspired writer knows, the process works partly in the ac of composition. We get more about this in Lecture VII, with an enlightening discussion of the "controls" in St John, Jeremiah, and Shakespeare, and in Lecture VIII, with a (to me) unconvincing de fence, on grounds of poetical inevitability, of St Mark's sudden end ing at the words "they were afraid." I feel no desire, by asking fo any additional lines for his own little poem, to drive Dr Farrer t break all the strings of his lyre and hang himself upon a willow tree But then, his poem only began with Barabbas.

Meanwhile we have had some very lucid metaphysic sparklin with vivid imagery which falters only once (in the confusion be tween shadow and reflection in Lecture V), and once or twice is little fantastic. The argument here (that there is a natural know ledge of God) is essential to Dr Farrer's purpose; for the revealed images reveal God, only because the Apostles have a natural know ledge of God already; "what they now learnt was not that som superhuman Father had sent his Son, but that God had done so." This principle, that the subject of the figurative sentences is *God* gives us the power to criticize the images themselves, a rule by which to regulate our intuition of what they mean. And, further, we mus vindicate metaphysics against those who say that all its mysteries ar only "puzzles," which can be escaped simply by refusing to tall about them. For without this there would be no "bridgehead o seriousness" from which the Holy Spirit could advance to establish the other truths of theology. The central question of all, whether the existence of God is a genuine mystery or only a word-mad puzzle, is explicitly not discussed here. (A less modest writer migh have sent us back to *Finite and Infinite*.)

Dr Farrer is preaching sermons and, as he is entitled to do, h speaks from faith to faith. His lectures, therefore, are not likely t have much influence on those who do not share his Christian pre suppositions. At the most, if they are curious, they may expect t find out something about the psychology of Christian prophets an philosophers.

But what of his fellow-Christians—not only those Germans wh "set their eyeballs and pronounce the terrific words 'He speaks t thee,'" but generally all who contrive to do without the classica metaphysics and the background of natural religion, or who do no draw the dividing lines so clearly?

I think they could quite fairly make three points: (1) Dr Farrer' account of how for the first time we are "dragged" into thinking o the Infinite is pure mythology. No one we have ever heard of ha really begun from scratch. But this matters, if it means that ther has never been a "natural theology" without a concrete historica religion behind it. (2) And so, in particular, the attribution to th

Apostles of a natural knowledge of God (p. 110) is not only unhistorical, it is philosophically misleading. When a Jew said, "God has sent His Son," both terms were other than they could be to the (fictitious) "natural theologian." (3) Thus the special divine action, not only in idea but in fact, must be traced back far behind and also around the Incarnation. Dr Farrer would certainly agree with this, but he has left only a very small crack into which such acts can be inserted, between the general providence of God which governs all things equally, and the *ex hypothesi* unique Acts of the Incarnation. After many readings I cannot decide whether anything else is meant to be included among the particular acts which "we assert . . . the true, the infinite God is both intending and performing" (p. 108).

Now all these considerations together go some way towards breaking down the hard distinction of naturally and supernaturally revealed. For my part, I should welcome this conclusion. There is something in me which protests that if God's general action is so general, and His particular action so particular, the former can be (as Dr Farrer says) ignored for all practical purposes, and the latter will be so peculiar as to be unrecognized if or whenever it should come our way. The "bridgehead" of metaphysic in the plain man's mind is too precarious; he needs, and sometimes is subjected to, a process of invasion which may be as unpleasant, but which in retrospect is seen to be as definitely "designed," as the archetypal experience of Israel. Moreover, Christian prophets have traced the working of the same Hand in the secular history of nations.

No doubt we shall go on arguing about these things; no man's perspective can ever be quite the same as that of anyone else. But Dr Farrer is the nearest thing we have to genius among the theologians of the English Church, and in the clear mirror of his mind we see further than before, and less darkly, into the depths of *Mysterium Christi.*

T. R. Milford.

The Arrangement of the Prayer Book

To an Irish Churchman coming to live and worship in England, the English Prayerbook's entire lack of arrangement presents the impression of quite bewildering confusion. That this is shared by many who have used it all their lives is indicated by the fact that the present writer met an old English priest who admitted that he could never be sure just where to turn when he was looking for any particular service.

Of course it was a perfectly simple and straightforward affair in 1549. It consisted of three parts—The Divine Office, including the Kalendar, which showed which psalms and lessons should be read, and the Order of Matins and Evensong; the Missal, including the Introits, Collects, Epistles and Gospels, and the Mass itself; and the Occasional Offices, following the course of a man's life, Baptism, Confirmation, Marriage, Visitation of the Sick, Burial. But even here we see the first signs of the deplorable habit of Afterthoughts. First

the Litany is printed as a sort of postscript to the Mass, and then having really concluded the book with Burial, we find someone thinking, first of the Churching of Women, then of Ash Wednesday, and, finally, though it is not counted as part of the book itself, of the Ordinal.

It is this habit of tacking on last thoughts at the end that has reduced the English Prayerbook to such chaos, and it is an extraordinary fact that in 1928, with all the innovations of that time, there seems to have been no sort of effort to restore order.

Nor is the Shorter Prayerbook, for all its admirable directions to the worshipper and its avoidance of redundancy, much better. The Psalms and *Benedicite* are at the end of the book, while Mattins and Evensong are at the beginning. Were they together, the Holy Communion would come where it should, in the middle.

In Ireland, however, the Prayerbook was revised in 1927. This revision is much more conservative than the English and gives no alternative Services. But its great merit is its arrangement. In this it returns to the original scheme of 1549, and, though there is still the little problem of when to put the "Penitential Service" of Ash Wednesday, everything else falls into its proper place. The arrangement is as follows:

The Divine Office.

The Order how Scripture is . . . to be read.
The Calendar, etc.
Table of Proper Psalms.
Table of Lessons.
Morning and Evening Prayer.
The Litany, Prayers, and Thanksgivings.
The Psalter.
The Athanasian Creed.

The Eucharistic Liturgy.

Holy Communion.
Collects, Epistles, and Gospels.

Occasional Offices.

Penitential Service (Ash Wednesday).
Harvest Thanksgiving.
Accession Service.
Holy Baptism (four offices).
Catechism.
Confirmation.
Marriage.
Churching of Women.
Visitation of the Sick.
Burial (two offices).

The Ordinal and other Ministerial Service.

Deacons.
Priests.

Bishops.
The public Institution of Ministers.
Service for the Sunday after this.
Consecration of a Church.
Consecration of a Burial Ground.
Forms of Prayer to be used at Sea.

To this has, since, unfortunately been added the usual afterthought called an Appendix of two alternative forms of Evening Prayer for weekdays, one of which is Compline. Apart from it, however, and the Services for Ash Wednesday, Harvest, King's Accession, and At Sea, the arrangement of the book is perfect. The Eucharist comes in the middle as it ought, and the book lies open naturally at the Liturgy. The Psalter is not an appendix, but is part of the Divine Office. If one puts a finger at the end of the Athanasian Creed and another after the Collects, Epistles, and Gospels, one sees that the book is made up of three complete parts—the Daily Offices, the Eucharist, and all the rest, each of roughly equal size of 238, 190, and 186 pages.

All that is required to make the book perfect would be to put a blank page and a title-page at the beginning of each section, and to put the above-mentioned displacements of Penitential, Harvest, Accession, and alternative Evening Prayers into their proper places in the Divine Office and the Eucharistic Liturgy.

If we are at some time to have a new Prayerbook in England, might not some such simplification as this be attempted?

Claude Chavasse.

Anglican Theology of Society and German Metaphysics

It is as a German student of the history of ideas, particularly of the movements of English thought as revealed in theology, that the present writer could not fail to be attracted by Mr Reckitt's book with the title *Maurice to Temple*. If to him the unity of the movement from "Maurice to Temple" presents itself from a different angle of approach and if he would offer a few loose observations thereon, his remarks are not intended as an improvement on Mr Reckitt's fascinating treatment of his subject, but simply as contributions trying to clarify, by historical considerations, the many issues raised by the groping towards a Christian Sociology.

The names of Maurice and Temple, with Scott Holland in between, as they appear on the cover of Mr Reckitt's book, suggest themselves to the German student as the representative indications of one of the great factors in the spiritual history of nineteenth-century England—viz., the impact of German on English theology. Maurice, to such an observer, will be the pupil, friend, and brother-in-law of Julius Hare, will be one of the leading Cambridge "Apostles," in the neighbourhood of Thirlwall, at a time when

"Niebuhr to them was a God," when Kemble and Trench "were holding forth on German metaphysics," when Tennyson addressed Kemble as "a latter Luther," when Milnes went to Bonn, when, a little later, John Sterling, according to Stanley, at Hurstmonceaux "came to look for books, for a sermon he was going to write on Abraham, carrying away five German ones, saying he should not be able to do it unless he knew what country Abraham came from," at Hurstmonceaux, with its library full of German theology and philosophy, and, later still, "with the busts of Schleiermacher and Bunsen looking down on the visitor." Scott Holland and Gore the German student connects with Green and Nettleship at Balliol at a time when Idealism, brought over from Germany, was on the point of becoming, according to Muirhead, "the vital spirit of an era in the history of the nation." And Temple, finally, touches the imagination of the German student as the Balliol exhibitioner at Caird's time, as the last in a long series of "Arnoldians," the son of a father who, before he contributed to *Essays and Reviews*, had, together with Jowett, begun a translation of Hegel's Logic at the suggestion of Erdmann. Surely the express mention, by Scott Holland, of the "spiritual Hegelianism with which we had been touched," is not required to suggest that German metaphysics and speculative theology have something to do with the theoretical foundations of the "Social Movement in the Church of England."

The system of thought underlying the approach towards Christian Ethics in the Church of England cannot, to my mind, be understood unless one grasps the fact that German speculative theology and metaphysics, in their contemporaneous appearance, offered, at their time, a definite and highly acceptable answer to a problem which English thought, with the means then at its disposal, was unable to solve. This problem is stated as a dilemma in a letter from Thirlwall to Bunsen in 1823: "The want of a right direction of intellectual energies is perhaps the greatest defect that England now suffers . . . We are exposed to all the perversities and extravagances of powerful minds which have broken loose from all arbitrary restraints, and are governed by no self-acknowledged, well-grounded principles. And such must continue to be the case till the spirit of true and vital philosophy . . . shall . . . order and organize the whole and every part." The young divine is evidently confronted by an alternative of propositions to neither of which he can assent: he cannot go with "the extravagances of strong minds," the radical agnosticism of the Benthamites, destroying the very foundations of belief, nor can he do with "arbitrary restraints," the religious tenets of authoritarian supra-naturalism, the rational theology of his time, from which the Radicals "have broken loose." He looks out for the "self-acknowledged, well-grounded principles" of "true and vital philosophy": self-acknowledged, autonomous reason, but not "breaking loose from all restraints," a higher heteronomy, belief, without which he will not do.

It was German Transcendentalism that offered a synthesis of these two seemingly incompatible postulates. It offered, equally, with the

elevation of mind over the sequence of natural causes, the dignity of spiritual being, autonomy, "self-acknowledged principles," and along with it, or better in it, submission, duty, dedication to a higher law, grounds of belief. Coleridge and Carlyle found, at the same moment, the same solution. Kant, by his Copernican Revolution, had shown that the very distinctions of the cognitive process pointed to a transcendental principle of unity, to a totality of determinations, and that in practice man, in his conscience, subjected himself freely to a "universal law," by which God, Freedom, and Immortality were posited. Fichte had shown that, in thinking, man's creative imagination came in touch with absolute reality, because absolute reality meant co-presence to and in an "infinite self," and that, in doing, an absolute self-consciousness, an "I writ large," material freedom, issued a call of duty to a relative and finite self-consciousness, formal liberty, which call was unconditionally binding and subjected the finite self to a "synthesis of spirits." A communal principle, the community of selves, as an embodiment of duties, is here clearly recognized. Schleiermacher had taught that at the bottom of the cognitive and conative self-consciousness there lay, as an a priori, a "feeling of absolute dependence," a "pious self-consciousness," in which man apprehended, in the striving of his mind towards unity, a religious self-transcendence immersing his total existence, his whole moral being, as confidence, faith. There were here the presuppositions of history and historical theology: if man was both free and dependent from the very beginning, but if these states of mind tended to coalesce in absolute spirit, if there was a progress from formal to concrete freedom, then, just as moral consciousness progressed on organic embodiments, religion could be conceived as the growth of pious self-consciousness from abject fear of the "tremendous" towards confident participation and life in the Divine Will. As Hegel came to his philosophy of history, his pupils, mainly Baur, applied the categories of growth to the history of dogma and religion, conceived as the unfolding of the Spirit.

It is certainly difficult, and, as Mr Reckitt points out, no attempt has yet been made to interpret Maurice's theology in its systematic unity; but there is, to my mind, no doubt that such an attempt will have to start with correctly assessing the influence of German Transcendentalism on the Cambridge "Apostles." Maurice's theology of the "Kingdom of Christ," his idea "that all relations acquire a significance and become felt as actually living and real when contemplated in Him" (Letter of 1831), his insistence on the validity of the distinction "between the fact of redemption and the knowledge of it" as the foundation of belief, his conception of an "incompleted kingdom and that one of perfect peace and submission" which is testified by "the very restlessness of our minds and our willingness to put our apprehensions in place of the things apprehended" (Letter of 1836), point all to Hare and beyond Hare to Schleiermacher, Schelling, and even to Hegel. These problems were discussed in terms of transcendental idealism by the "Apostles"; from different angles, to be sure: sometimes with the emphasis on the moral con-

sciousness, as when Tennyson says that "Free-will is the main miracle, apparently an act of self-limitation by the Infinite, and yet a revelation by Himself of Himself"; sometimes in the Fichtean strain, as when Kemble exclaims, "The world is one great thought and I am thinking it"; but as often stressing the religious aspect in the dialectical movement, within the infinite self, from finite self towards reunion in freedom and submission, as when Tennyson sings:

> "Infinite Ideality,
> Immeasurable Reality,
> Infinite Personality!
> We feel we are nothing—for all is Thou and in Thee;
> We feel we are something—that also has come from Thee;
> We know we are nothing—but Thou wilt help us to be!"

There are many allusions in Maurice's letters, advice to friends on their reading, the treatment of German philosophy in his Lectures, etc., which prove that he considered, next to the Bible Plato his chief inspiration ("I am a Greek"), and that he interpreted him with the help of the writings of Schleiermacher, Schelling, and even Hegel, and Tennemann's *History of Philosophy*. Greek thought, the Greek fathers in the light of German metaphysics, these he brought to bear on Anglican theology.

The "socialist" or rather the "communal" implications of these metaphysics need only be touched upon. If there is in consciousness a transcendental frame of thought, if the moral conscience teaches us to look upon all single self-realizations as members of a totality, if faith is the apprehension of being taken up into the full life of God as the source and totality of all being, then "communion" and "commonalty," being the human forms that indicate relationship to a whole, must find an analogous expression in the moral teaching of the Church. If its sacraments mean "participation" in the divine life, the infusion or acceptance of the spirit of membership, then this overriding fact of the spiritual life must find expression in the permanent relations of human life. Arnold's word of "religion and *πολιτική* blending into one," derived from his study of Roman History under the influence of Niebuhr and Bunsen, Kingsley's contention that "the more we despise [our relations to each other], the less we shall know [our relation to God]" tend both to show the connexion existing between idealistic epistemology and its discovery of a unifying principle of life, apprehended but dimly in the processes of thought, but underlying all endeavours at knowing and disclosing to man a reality to which he may unite himself by sharing and contributing. The conception of spirit as communion and life in community is the point of departure in Hegel's philosophy of mind.

There is no point in expatiating on the influence of Hegel, through Green, Caird, Nettleship, on Gore, Scott Holland, and Temple. Each one of them has testified to that influence as one of the seminal forces leading to a new conception of the social implications of the Gospel. Whether Scott Holland conceives of cognition as the "unhesitating reliance upon our sonship, the sure conviction that we are not altogether outside the secret of objective existence,"

thus putting "sonship" before "justification," or connects this with the idea "In true Divine fellowship in which God realizes Himself lies the source and justification of every fellowship into which man can enter"; whether Gore says "Christianity did not come into the world as a new theological system. It came into the world as a life to be lived by a community—a blessed life of union with God and fellowship among men"; whether Temple speaks of Christianity as "the perfect combination of transcendence and immanence"; where the "Life of Christ is at once the irruption of the Divine into the World—and is also the indwelling power which had all along sustained the world," so that "Society makes progress precisely in that degree in which it realizes more and more a relationship of love between its various members, and becomes the Kingdom of God Christ came on earth to found"—in each case the Hegelian dialectic is perceivable as a category of reasoning. Temple's idea of "active membership in a communion in which they are making their own contribution" is substantially related to Bosanquet's definition. "A world or cosmos is a system of members, such that every member, being *ex hypothesi* distinct, nevertheless contributes to the unity of the whole in virtue of the peculiarities which constitute its distinctness."

If, with these things in his mind, the German student, who is also a Lutheran, looks toward the theology of his own country, he cannot fail to be struck with a remarkable contrast. The intriguing factor of that contrast is not so much the failure of German theology to formulate even the prolegomena of a Christian Sociology, but the fact that, for theological reasons, it looks upon the concept of a Christian Sociology as a contradiction in terms. It is a historical commonplace that this failure—regretted by many Lutherans—goes back to the very foundations of Lutheran theology, to Luther's dichotomy of the two realms, the "realm of grace" and the "realm of law." But not only intriguing, no, to the historian baffling, is the above-mentioned contrast if he considers that Schleiermacher and Hegel, *i.e.*, the metaphysics of idealism, have arisen historically within the Lutheran tradition, and that Schleiermacher and Hegel, evidently assisting the theology of the Church of England in formulating its sociology or at least furnishing formulæ which Anglican theology could accept without violating its doctrine, are at present repudiated for their "humanism" and their dwelling on "autonomy" and represented as the chief heterodoxy, in contradistinction from which leading German theologians build up their systems. The faint beginnings of a theology of society in Germany are thus, mainly under the influence of Neo-Calvinism, burdened with enmity against a philosophy that historically belongs to the Lutheran tradition.

We cannot go into the merits of the case, but it seems that English Christian Sociology. or rather Theology of Society, with the strain of idealism in its conceptual system, might, if in contact with German theology, suggest tenets of Christian Theology, which, of course, are well known to German theologians, but have been forced into the background. No Christian Theology of Society can dispense with the idea that somehow man has a duty of building up a state

of things which is favourable to leading a Christian life. No concept of "love" or "grace" can be grasped if, applied to God, it bears only a negative relation to human love. The concept of the "Kingdom of Heaven" we could not even talk about unless it stands in some positive logical relation to the "kingdom of earth." Anglican theology, greatly with the assistance of German metaphysics, has redefined such concepts as "sonship," "fatherhood," "Kingdom of God," and found places for them in their systematic relation to such concepts as "sin," "redemption," and "justification." Having so deeply and with so comprehensive an outlook pondered on such concepts as "sonship," "incarnation," "Kingdom of God," never forgetting to insist on the fullness of the gospel of Christ as the "Creator, Redeemer, and Sanctifier," it might be a great assistance to German theology in regaining that complete and inclusive intuition of Christian teaching which, under the minimizing influence of Neo-Calvinism, it is more and more in the danger of losing.

KLAUS DOCKHORN.

OUR CONTRIBUTORS

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CORRESPONDENCE

FASTING COMMUNION

To the Editor of THEOLOGY.

DEAR SIR,

You ask (THEOLOGY, March, 1949, p. 81) if the late Dr Percy Dearmer's book, *The Truth about Fasting, with special reference to fasting communion*, has anywhere been refuted in its main contentions, and you claim it to be "a learned, candid, and comprehensive investigation." The book appeared in 1928, and in the same year the late Fr Herbert Thurston, S.J., devoted two articles in *The Month* (for June and July, 1928) to an historical examination of the subject which the book had raised. These articles were afterwards published as a tract under the title *The Eucharistic Fast, a Reply to Dr Dearmer* (pp. 27, London, 1928). The candour of Dr Dearmer, though you were kind enough not to mention this, lies in his argument that the true origin of the eucharistic fast was the need for sobriety on the part of both priest and people in the Middle Ages, when, if any full repast had been allowed them beforehand, they would have come to the altar in a fuddled condition. To this idea he added the suggestion that Thomas Aquinas had misconstrued a letter o

Augustine on fasting and had in consequence led the Western Church into error. Now, quite apart from the fact that Dr Dearmer was alone in his interpretation of Augustine, against Liddon, Puller, Bright, and Duchesne, it was simply not true that evidence for the communion-fast before the Middle Ages was lacking. Fr Thurston had no difficulty in showing that cases of conscience on the broken fast were well known in the ninth century, in the sixth, and even earlier. One of these, found in the canonical *Responsa* of Timothy of Alexandria (died 385), is to the effect that if a man is fasting with a view to communion and then swallows by accident a drop of water while cleaning his mouth or while bathing, he should not on that account refrain from communicating, for once Satan has found this way of keeping him from the sacrament, he will use it constantly. The problem is one which occurs in Roman Catholic handbooks of moral theology at the present day, and clearly supposes the same rule of fasting. Fr Thurston, with his wide knowledge of medieval sources, was able to quote a ruling of Abbot Aelfric (eleventh century) that: "He that tastes anything, either food or drink, oysters or fruit, wine or water, must not read the epistle or gospel at Mass." This same fast was practised by the clergy of St Hugh at Lincoln, showing that reverence for the mysteries led to the imposition of fasting on deacon and sub-deacon as well. Since 1928 much has been written on the topic, and a convenient summary of results is given by Jungmann in his *Missarum Sollemnia* (Vienna, 1948), Vol. II, p. 444. His conclusion is that the fast "more or less explicitly comes into view at the end of the fourth century," though an exception was still made for Maundy Thursday. The earlier practice of the *prægustatum*, as it appears in Tertullian and Hippolytus, where the Eucharist was taken before all other food, is considered by him to contain the germ of the later practice. It is notable that the idea of the *prægustatum* survives until the time of the popular medieval hymn *Ave Verum*.

Yours faithfully,
J. H. Crehan, S.J.

Heythrop College,
Chipping Norton,
Oxon.
March 1, 1949.

THE CONVOCATION OF CANTERBURY

To the Editor of Theology.

Sir,

In reply to the letter from the Rev. G. R. Dunstan in your March issue, I should like to state clearly that the method of reporting the debates in the Upper House of the Convocation of Canterbury is not in any way connected with a desire for economy. The traditional practice is that the Editor of *The Chronicle of Convocation* has the right to correct or, if need be, to curtail by deletion of unimportant details of debate, the speeches of Lower House members; but he has no such control over the report of the Upper House

proceedings, where each bishop is entitled to correct as he wishes the report of his own speeches, and to delete any part of them if he so desires. None the less the report of the Upper House proceedings is substantially a verbatim shorthand version taken down by an official reporter; but if the House chooses to "go into Committee" the business becomes private, and no report may be taken of what is said or done. Thus Mr Dunstan may rest assured that the truncated reports of recent Upper House debates are in no way due to any action or policy on the part of the Editor of *The Chronicle of Convocation*, nor to any attempt to save money at the expense of clarity or completeness.

I am informed by a leading authority that the practice whereby if a member of the Upper House desires to say something which he does not wish to be reported he speaks sitting down, and the proceedings at once become private, the House having "gone into Committee" automatically, is a very recent innovation brought by Archbishop Lang from the Northern Province. I am disposed to agree with Mr Dunstan that this practice is not satisfactory from the point of view of the Lower House and the historian, but being a matter of the Upper House's own methods of conducting its business, it must be left to the discretion of their lordships, and the Lower House cannot interfere. None the less, I think Mr Dunstan has done us a service by drawing attention to the matter, though, perhaps, I should add that in these days of financial stringency I am not inclined to encourage the printing of unnecessary matter so long as one can be sure that nothing vital or essential is left unreported.

I am, Sir,
Yours faithfully,
A. F. Smethurst,
Editor, *The Chronicle of Convocation.*

Bemerton Rectory,
Salisbury.
March 14, 1949.

BOOK REVIEWS

The Theology of F. D. Maurice. By Alec R. Vidler. S.C.M. Press. 8s. 6d.

Much controversial and other dust has settled since John Frederick Denison Maurice died in 1872. The passing of time has made both "a thorough study of his theological work" (to use the author's phrase and aim) more and more necessary and a just appraisal of its worth more and more practicable. As an expositor Dr Vidler, like another great expositor, is "neither superfluously copious nor scrupulously reserved," and no one who has attempted to thread the endless—and at times hazy—maze of Maurice's writings will agree for a moment with the author's modest opinion of his own achievement that "any virtue the lectures possess is due to the subject and not to the lecturer."

Both in this country and still more recently in America (where

these Hale Lectures of the Seabury-Western Theological Seminary were delivered) the influence of *The Theology of Maurice* has been even more deep and widespread since his death than during his life. Belittled and masked as this influence often was, in that age of "purblind Argus, all eyes and no sight," it is only fair to note that many had an acute and just opinion of the most creative theologian of the century—*e.g.*, the presbyterian layman the Duke of Argyll. "The first among recent Church of England teachers who bound us up into a divine polity" is the judicious verdict of the popular preacher the Rev. H. R. Haweis, as he went on to make a prediction, of which Dr Vidler's book is no small fulfilment, "And depend upon it, the Church of England will never lose this Maurician impress; it has already infected every school of theology throughout the land" (pp. 359, 372-3, *Thoughts for the Times*, H. R. Haweis, fifth edition, 1873).

It is all the more surprising that, while much has been written about Maurice and much of his writing has unquestionably (and too often without any acknowledgment) fertilized the thinking of others, this book is the first attempt to clarify Maurice's theology on a scale worthy of the subject and of its importance. With one of such "intense livingness" (J. M. Ludlow) and of what Lord Morley with great insight called "his rare psychagogic of influencing serious minds," Dr Vidler has been wise to give Maurice ample opportunity to speak for himself. In both these respects this book is unique, and Dr Vidler has provided future students of Maurice with an indispensable guide.

Dr Vidler allows Maurice to be, what so manifestly he is, "a seminal theologian, or a generative thinker." "I never had but two or three things to say" is a constant refrain of Maurice. How true this is we can realize when we recall that a year before his Ordination, in the then Diocese of Lichfield, he was still hesitating because of a call "to undertake the semi-secular work of writing a diatribe against Locke" and "that horrible theology of propositions." Though later he was to soften in his opinion about Locke, it was an essential part of the argument he was later to develop all through his life against Newman and others. This authentic and essential Maurice speaks to us with amazing relevance to our own condition from the chapters in this book on "Christ as the Head and King of the Race"; Parties in the Church; Holy Baptism; Creeds, Forms of Worship Eucharist and Ministry; Biblical Exegesis; the Theological Foundation for Politics; and Anglicanism. The by-passing of the tiresome detail of Maurice's many controversies is a great gain, though their theological relevance is never overlooked. Evangelical and Tractarian, in Bishop Ewing's grim phrase, "shook hands over eternal wrath," but such virtual deism happily troubles us little to-day. It is otherwise with such controversy as that with Mansel, though not many would care to say of it that it is "perhaps the most significant one in the whole history of the church since Athanasius stood up to resist the Arians, on a similar, if not the same identical issue" (p. 423, *The Continuity of Christian Thought*, A. V. G. Allen, 1884).

For good reasons of his own Dr Vidler makes no attempt to trace "the exact pedigree of various points in Maurice's teaching, or even of his leading convictions." For our own part we believe this is a loss. Not only have many writers of repute been dogmatic on this subject—*e.g.*, Pfleiderer, Fairbairn—it is also difficult to overlook some words of Maurice himself. Again, while too much may be read into the Calvinism of his mother and the Unitarianism of his father, Maurice's theological antecedents were such as to lead him to a passion for unity which in turn led him to join the Church of England, inspired his hatred of all "systems," and provided the driving force of his strenuous life.

As we read this book we found ourselves also wishing that the lecturer had put us still further in his debt by saying something on the vexed, difficult, and debated question of the influence of the theology of Maurice. It is arguable that to-day we are still suffering from what Bishop Philip Brooks shrewdly observed in his later visits to England: "the rising generation of clergy were turning from Maurice's theology in order to devote themselves to social studies and methods of social reform" (p. 224, Vol. II, *Life and Letters of Philip Brooks*)—a change Brooks much deprecated as a confession that the theological and religious problem was insoluble. If Anglican Evangelicalism suffered most from its failure to "waken up" to Maurice as contrasted, *e.g.*, with Congregationalism, not to speak of Tractarianism, the theological confusion of our time is warning enough lest we in our generation glorify a "theology of propositions" till it take the place of a theology of the Living God.

It will be difficult for anyone to read this book and not agree with the author that Maurice is "a theologian for Churches and Nations and for a world that stands 'on the last low verge of life.'" The best commendation we can give this book is to say that the perusal of it would have sent Maurice into one of his frequent paroxysms of humility.

A. B. Lavelle.

Wednesbury.

How Came our Faith. A Study of the Religion of Israel and its Significance for the Modern World. By W. A. L. Elmslie. C.U.P. 21s.

This is not a book about the birth of Christianity, nor yet about the development and transmission to our own day of the Faith of Catholic Christendom. It is concerned, as the sub-title suggests, with the Jewish preparation for the Gospel. Its claim is that in the course of Hebrew history beliefs were attained that are in essence eternally valid, and fundamentally concern the right understanding of the Christian faith and its presentation to the modern world. Thus the work is addressed "to anyone who takes a responsible interest in his own life, his neighbours' lives, affairs of state in his own and other lands, and the trend of thought and morals at this momentous period."

The author divides his subject into three parts: the Old Testa-

ment to-day, the Religion of the Hebrews, and the Faith of the Prophets. Under the first head he treats of the relevance to-day of the Old Testament message from God to Man, of the Old Testament as literature, and the Bible as sacred Scripture. It is a pity that his great success as a broadcast speaker on the Old Testament has led him to introduce in this section such captions as "The Clouds Gather (*Typology*)," "The Ice Age (*Allegory*)," "The Sun Returns (*Renaissance and Reformation*)." They may be all very well in a radio talk, but they are out of place in a book intended for the serious student as well as the general reader. Part II traces the development of the religion of early Israel, and Part III continues the story down to the period of Deutero-Isaiah. The author thus gives us, as he says, a description of "the progress of Israel's ideas of God and duty to the stage at which the last of the truly great Hebrew prophets had rendered his service to God and testimony to men, and a 'Faith for Mankind' had come into existence" (p. x).

We understand that Dr Elmslie is planning a sequel to this book, and this may account for his stopping short in his account of Old Testament religion at Deutero-Isaiah. But we cannot escape the feeling that his enthusiasm for the Prophets has led him to give less than its due to the idea of the covenant relationship on its priestly and sacrificial side, in the development of the "Faith for Mankind." Granted that the cultus was bound up with Canaanite licence and superstition, it was the sacrificial worship of Israel which made possible the language of Isa. liii and the ideas of sin and atonement which prevailed in the post-exilic period.

In his broadcast talks Dr Elmslie has been extraordinarily successful in making people see the Old Testament as a book with living interest. It might have been better if he had written with that public in view instead of trying to combine incompatible ends by seeking to serve both the general reader and the student. The outlines of specialist discussion in the footnotes, however, will prove valuable to school-teachers and students. There are full references to works by other scholars and the book is provided with four maps. No one could deny that the author has made a courageous attempt to bridge the gap between the Old Testament specialist and the ordinary reader. All who are concerned with the task of rehabilitating the Old Testament will be grateful to him for this presentation of its message as a living concern for to-day.

C. W. Dugmore.

Manchester University.

The Book of Daniel. By C. Lattey, S.J. Browne and Nolan. 12s. 6d.

This commentary on the Book of Daniel in the Westminster version of the Sacred Scriptures may be warmly welcomed. Like all the volumes of the series, it contains a new translation of the text, together with introduction and commentary. The commentary is not printed on the same page as the text, but following it. While on a number of points the reviewer is not in agreement with Fr Lattey

critically, he commends the book warmly as a valuable commentary, resting on a wide acquaintance with the scholarly literature, and especially because it leaves the door open for views it does not adopt.

Fr Lattey's own views are relatively conservative, though rarely very confidently so. On the question of date he leans towards the traditional date and marshals all that seems to accord with it, though without ruling out the possibility that it may be a second-century work. Indeed, he draws attention to the fact of its apocalyptic character, and notes its similarity to other works written between 260 B.C. and 100 A.D. He is more interested in the form than in the date and authorship, and pays particular attention to this. Once he lapses into the observation that it is important to note that the modern "critics" are apt to start from the presupposition that the supernatural is to be rejected. This is certainly not true of the leading scholars who adopt the "critical" view of the date and origin of the Book of Daniel.

The author maintains the historicity of Dan. v, basing himself on Dougherty's *Nabonidus and Belshazzar*, but without noting the reviewer's critical examination of Dougherty's arguments.[1] Similarly he holds that Darius the Mede is to be identified with Cyaxares II. Here he refers to the reviewer's discussion of this identification, but seeks to explain away the difficulties, though not very confidently—or, it may be added, satisfactorily.

On the general interpretation of the book the reviewer finds himself in a good deal of agreement with the author, who soundly recognizes that the climax of the visions lies in every case primarily in the reign of Antiochus Epiphanes. In agreement with this, he finds the fourth kingdom of chapters ii and vii to be the Seleucid kingdom. He then holds the first kingdom to be the Babylonian, the second to be the Medo-Persian, and the third that of Alexander and his successors. But when he comes to treat of the ten horns of the fourth beast of chapter vii, he finds that Alexander and the monarchs of the Seleucid dynasty are represented. It is to be doubted whether Alexander can be at once identified with the third beast and with one of the horns of the fourth. The three uprooted horns are identified with Seleucus IV, Demetrius, and the young brother of Demetrius. To the fact that there is no evidence that Antiochus had any complicity in the death of Seleucus the author opposes the suggestion that he might have had.

While, however, Fr Lattey firmly holds that the reference in all the visions is to Antiochus in the first instance, he does not rule out also a further reference, but appeals to the principle of compenetration—expounded in more than one of his writings—to justify a reference also to the First and Second Advents of our Lord.

The Aramaic portion of the book is held to be a translation from a Hebrew original, and it is suggested that the poor quality of the Hebrew may be due to the fact that Daniel no longer used Hebrew

[1] See *Journal of Theological Studies*, xxxii, 1930-31, pp. 12-31.

in the Babylonian court and had lost his facility in the language. It would surely be surprising for one so learned to have so far forgotten his native language that he stands in such sharp stylistic contrast to Deutero-Isaiah.

The deutero-canonical parts of the book, found in the Greek Bible and in our Apocrypha, are naturally included in this commentary written for a Roman Catholic series. Here it is held that they rest on Hebrew originals, though it is not maintained that they belong to the original work. On their historicity Fr Lattey maintains an open mind, though his commentary is written on the basis of that historicity.

On many of the problems of the Book of Daniel there will always be difference of opinion, but critical disagreement is compatible with high esteem for a commentary so enlightened in its spirit and outlook.

H. H. Rowley.

Manchester University.

Islam and Christian Theology. Part One. Volume II: The Theological Position at the Close of the Period of Christian Ascendancy in the Near East. By J. Windrow Sweetman. Lutterworth Press. 18s.

This volume crowns the first stage in a valuable series, the introductory volume of which was reviewed in Theology (August, 1946), the remaining two volumes still awaiting publication. The author aims at comparing the theological ideas of Islam and Christianity in historical perspective and in conjunction with prevailing parallel beliefs outside the two religions. The two volumes already published deal with Origins, the last one giving the Zuranic material, the Christian background and philosophical beginnings, while the present one investigates the developments which took place up to the end of the third century following Muhammad's death, the formative period when Christian influence was most potently exercised in theology and from which Islam emerged with a significant theology of her own.

The author classifies his material under the following chief heads: God, Grace, Mediation, Prophecy, Scripture, Universe, Man, Son, Salvation, and Judgment. Under each head Mr Sweetman gives a very exhaustive and well-documented treatment of Islam and Christianity, with external material, such as that of Plato and Plotinus, in fulfilment of his intention to present as complete an historical picture as possible of the period, with a survey of Muslim and Christian ideas in juxtaposition and interplay with one another and the wider context.

The marshalling of the relevant material, if at times a little bewildering, has provided a good foundation for later constructive work. Many apt remarks in this volume give promise of illuminating comparative work yet to appear, as for example: (*a*) the lack of affinity between God and man in Islam is the rock on which the doctrine of grace founders, or (*b*) the problem of the divine attri-

butes in Islam is parallel with the doctrine of the Trinity in Christianity, but the neglect in the former of a fruitful conception of divine self-giving places God "sterile in His inaccessible height." We await with interest the volumes yet to be published.

F. Harold Smith.

Manchester University.

The Cross over Asia. By Stephen Neill. Canterbury Press. 8s. 6d.

The Gospel and Other Faiths. By E. C. Dewick. Canterbury Press. 6s.

"In labours more abundant . . . in journeyings often." St Paul had no mean record of apostolic travel in the Mediterranean world. But what would he have thought of the journey undertaken by his apostolic successor in these post-war days in the attempt "within a period of four months . . . to visit all the main non-Roman Churches of Eastern Asia"?

Bishop Stephen Neill made these visits as co-director of the World Council of Churches Study Department and also as personal representative of the Archbishop of Canterbury. To his journey he brought not only the insight gained from his experience in India, but also deep theological understanding and the power of assessing a situation rapidly. He wrote as he travelled, and the result is a graphic narrative, informative, exciting, and penetrating, which makes *The Cross over Asia* a "must" for every parish library and for all who would understand the position of the Christian Church in the East to-day.

What emerges from this rapid journey from Japan and Formosa in the East to India and Pakistan in the West, from Korea in the North to Indonesia in the South? First, that beneath all their rich variety certain trends are discernible throughout the lands of Asia. Everywhere faith in the moral superiority of the West has been badly shaken or disappeared. Everywhere there is a passionate upthrust of national feeling. Everywhere there is the pressure of Communism—a pressure which events in Malaya and China since this book was written have served only to emphasize with momentous clarity. Yet from country after country there comes the assurance of an opening for the Gospel *now*, which is not likely to exist five, ten, or twenty years hence.

What of the Churches in Asia? Bishop Neill speaks rightly of the sheer miracle of their existence, but he does not hesitate to speak also of their weaknesses. Time and again he heard the plea particularly for a better-trained clergy and also the appeal (stronger than some of us once dared to hope) for continued missionary service from those who are prepared to lay aside ambition and identify themselves with the Church in which they serve.

How are the Churches to set about their task? What is the right relation between the Christian revelation and other faiths? In what spirit must the Church approach their adherents? These are the questions which Mr Dewick is concerned to discuss in this latest

addition to St Paul's Library series. To his task he also brings theological understanding and long experience as a missionary in India.

His method is historical. After tracing summarily the evidence of the Old and New Testaments and of Church History before and after the Reformation he comes to consider four main answers. The first is "conflict"—the answer expressed in the typical missionary hymn and dominant in the thinking of the nineteenth and early twentieth centuries. The second is "fulfilment." So the Jerusalem Conference of 1928 could speak of the non-Christian faiths as "lesser rays from the Light of God" and the Lambeth Conference of 1930 could regard them as "approaches to the Truth of God." The third is "co-operation"—an answer which found clear expression in the American Laymen's report, *Rethinking Missions*, published in the early nineteen-thirties. Lastly came Dr Kraemer's answer, "discontinuity," in the volume which he wrote for the Tambaram Conference of 1938 under the title *The Christian Message in a non-Christian World*.

Deep theological questions are involved in this discussion. What is the validity of the traditional distinction between natural and revealed theology? Shall we prefer to it the categories of general and special revelation? Or shall we assent unreservedly to Barth's *Nein*? Mr Dewick does not pretend in this modest volume to give these questions adequate theological treatment; no doubt he has reserved that discussion for the Hulsean Lectures on the same theme as this book, which he tells us he hopes to publish shortly.

Nevertheless his comments are always interesting and are marked by a clear recognition of the uniqueness of the Gospel combined with a wide charity. Of particular value is the evidence he brings from those who have first-hand contacts with men of other faiths (cf., *e.g.*, the footnote on p. 105, where the author quotes a significant sentence from a friend who has had exceptionally close personal contacts with Hindu holy men: "I cannot remember ever having heard anything that made one feel they had really discovered anything distinctive that God had spoken to them comparable to the Christian Revelation"). For this problem cannot be finally solved in the academic class-rooms of the West, but only in the meeting of the Gospel with other creeds and of Christian with non-Christian in real life everywhere.

C. Kenneth Sansbury.

Scholæ Cancellarii,
Lincoln.

The Philosophy of Existence. By Gabriel Marcel. Harvill Press. 5s.

On Human Freedom. By John Laird. Allen and Unwin. 7s. 6d.

Each of these two books possesses a value out of all proportion to its size. They should be read together, for the contrast in philosophical outlook and method is in itself highly significant and instructive. Both are concerned with the metaphysical implications of human freedom, though with Professor Laird the metaphysics is in

the background rather than in the foreground; and so they both form a contribution to the philosophy of religion, though here again we have to distinguish, for the essays of M. Marcel here collected imply a Christian philosophy rather than a philosophy of religion in the generally accepted sense of that term.

The Philosophy of Existence consists of four papers. The first, entitled "On the Ontological Mystery," was written as far back as 1933, and sets out the main lines of M. Marcel's position as an existentialist, a position which he informs us has remained unchanged. The second, written only two years ago, contains a searching criticism of the existentialism of Jean-Paul Sartre, which appears from the author's review as a kind of philosophical anarchism. The third, entitled "Testimony and Existentialism," presents a close analysis of the idea of testimony as contrasted with observation, with the implication of responsibility therein contained. Finally we have an autobiographical essay of rare revealing value taken from a commemorative book on Marcel's work by a group of French thinkers.

The key to the understanding of M. Marcel's existentialism may, we think, be found in his observation that our modern world, which is becoming increasingly functionalized and which therefore has largely lost its hold on "being," is on the one hand riddled with problems and on the other determined to allow no room for mystery. The more functionalized it becomes, the more does it present itself to man's inquiry as abounding in problems the investigation of which issues in an ever-expanding technique wherein the inquirer himself, his being as subject, becomes more and more submerged in the act of inquiry. Problem works with data which, as such, are not problematic. To it the subject is indifferent; one subject ego is as good as another. Mystery, on the other hand, is a problem which encroaches on its own data and therefore transcends itself as a simple problem, inasmuch as the subject ego itself is on the field. The subject cannot become mere problem, for it never objectifies itself. Thus it is only as thought is able to loosen itself from mere experience in an act which M. Marcel calls recollection, only as it pursues a dialectic, as it were, behind that kind of thought which investigates problems, that the specific quality of the subject is apprehended. This act of recollection is therefore the existential task, and this task is pursued in these essays with moving sincerity, and incidentally with a wealth of illuminating illustrative material. The author's profound conviction is that human existence cries out for essential *being*, and can be comprehended only with reference to being as a whole. He is well aware that such a philosophy as that for which he stands can become fully clear and convincing only in the light of the Christian revelation of grace; or to state the matter in metaphysical language, only as existence is comprehended as invaded and pervaded by being. Nevertheless he is anxious to show that it is not dependent on this revelation. The ontological significance of existence can, he believes, be made to appear to the man who holds no religion, and may well be the means of preparing him to receive the full light of revelation.

It is because the existentialism of Sartre denies all ontological significance to existence that M. Marcel deplores so deeply the vogue which it has secured. A philosophy of non-being can only be a powerful reinforcement to those forces of destruction which are operating so disastrously in the world of to-day. Will not Sartre reconsider his fundamental postulates? M. Marcel hopes, with a hope against hope, that this may come to pass.

When we pass from *The Philosophy of Existence* to the Forwood Lectures of the late Professor Laird on human freedom, we seem to enter an entirely different world. Here is no category of mystery, but freedom is treated simply as a problem to be investigated quite objectively. Thus Professor Laird describes himself as an "undogmatic determinist," and spite of the adjective in the description, is unwilling to rule out the reference to causation in any detail of human action, though he confesses that he has found no satisfactory solution to the problem of choice. The stark objectivity of his thought shows itself also in a certain predilection for the impersonal when he comes to deal with ultimate questions. For instance, he can see no superiority in the idea of creation as opposed to emanation in the relation of God to the world. Nor is he able to discern any moral defect in the doctrine of karma as a doctrine of retribution and expiation, dismissing the contention of Dr Oman that this doctrine is mechanical and therefore essentially unethical. Further, the conception of an impersonal cosmic righteousness appears to him to involve no moral contradiction, however much it may be open to objection on other grounds. The study of Dr Laird's book is nevertheless richly rewarding. The analysis presented therein of the ideas of compulsion, autonomy, and indeterminism goes a long way to clear up "the notional mess" of the popular idea of freedom; and the argument that a genuinely philosophical determinism in no way impairs but rather implies human voluntarism and responsibility is pursued with a good deal of cogency. We feel, however, that because of the absence of the category of mystery, the problem of freedom is clearly stated rather than satisfactorily solved.

F. W. Camfield.

Kingsbridge.

Existentialism and Modern Man. By F. C. Copleston, S.J. Blackfriars, Oxford. 1s. 6d.

The European Spirit. By Karl Jaspers. Translated with an introduction by Ronald Gregor Smith. S.C.M. Press. 2s. 6d.

Fr Copleston is concerned not so much to expound the themes of the existentialist movement as to *relate* them to the total intellectual and spiritual situation of our time, to attempt " a partial explanation of the rise and vogue" of the movement. This he does under four headings. First, existentialism as a humanism, concerned with the human problems with which science is not in a position to deal, with that which is most incommunicable in man, his freedom of personal choice, that by dint of which he stands out, ex-sists, from his

natural background, and above all as a unique individual not primarily as a member of society or a scientifically analysable abstraction. Secondly, and related to the first theme, existentialism as a reaction against collectivism and "totalitarianism," conveniently epitomized in a famous dictum of Kierkegaard: "A crowd in its very concept is the untruth." Man is the human person who cannot be measured simply in terms of this world or survive as the anonymous cog in a total state-machine. Sartre goes the whole hog of atheism and declares that there is nothing outside the existence of the individual at all, that the individual "makes himself," "makes his essence by his own free choice." Theistic existentialism on the other hand, and this brings us to the third heading, passes through the nihilism caused by the "death of God" to a "rediscovery of God," especially in the work of Jaspers and Marcel. In the "unblinkered atheism" of Sartre and Camus man takes the place of God, man alone gives purpose to history. But man is finite and contingent and therefore doomed to frustration, man is "the being who *futilely* aspires after deity." It is here that the position of Jaspers becomes so interesting and important. What is the meaning of the apparent "futility" of human aspirations? What is the meaning of death? If human life is not to be reduced to absurdity, man cannot at least deny that in this experience of human limitations there is revealed what Jaspers calls "the enveloping presence of the Transcendent." In other words Jaspers "rediscovers God" but "from the side of human experience" as Fr Copleston puts it. Marcel goes further perhaps and discovers in such enduring qualities as fidelity and hope sure "intimations of immortality," "a way out of the barren desert created by the death of God." Fr Copleston argues in his closing section that the grounds on which the theistic existentialists base their "faith" are altogether too flimsily personal and emotional to be any more than transitional to the possible revival of a more adequate and stable theism.

This is, in fact, the underlying theme of Professor Jaspers' lecture: is European thought really discovering the "way out of the barren desert created by the death of God"? Are we witnessing the final decline of the European spirit or "the crisis out of which will be born a new form of the ancient European life"? Is the "mainspring of the European spirit at work, that our life may soar once again?" or are all our efforts "doomed to futility?" There can be no general answer to this since no one "sees the whole" and since the answer depends on each one of us. This is the authentic existentialist message: "The way to the future leads through the individual, through each individual," even in mass-dominated Europe, for "masses never consist of mass alone, but in them each man is an individual, a human being, himself," and the "spirit of the whole" grows from what each individual does. World order is not something outside our control, but something to which we all make a positive or a negative contribution by "our everyday attitude in our own home." We need above all to practise ourselves in the art of open-mindedness to others, "in readiness to give active help," and to receive help in what Professor Hodges has called "that most Chris-

tian form of listening, where to listen is to be transformed by what you hear." It is one of the cardinal problems raised by this lecture how far Professor Jaspers accepts that his view of the supreme value and responsibility of the individual is rooted in Christian belief. He commits himself so far as to assert that "we are what we are in virtue of Biblical religion and the secularizations which have sprung from this religion . . . it is a simple fact that without the Bible we pass into nothing" ("Ohne Bibel *gleiten* wir ins Nichts," which is, literally, "glide or slip into nothing" rather than simply "pass"). Nihilism itself is "conditioned by Christianity." (For a full treatment of this see Jaspers' *Nietzsche und das Christentum*, Hameln, 1946.) Yet he does not quite commit himself to Christianity as the answer to "the emptiness that has still to be filled." What is needed is "the *transformation* of Biblical religion," and this can come only through a revival of what he calls "the primal faith out of which the Bible arose," and this he summarizes "in the abstract" as: "the one God, the transcendence of God the Creator, man's meeting with God, God's Law of the choice between good and evil as absolutely valid for man, consciousness of historicity, the meaning and the dignity of suffering, openness to insoluble problems." He then argues that the Bible is full of polarities to such an extent that they become "exclusive opposites." One of these "exclusive opposites" is the "religion of Christ and the religion of Jesus which says, 'Why callest thou Me good? none is good save one, even God.'" And then he says: "*True* faith avoids being bound to one of the poles." He has developed this theme of the polarities in the Bible as the ground of all later European polarities in an important essay "Von der biblischen Religion" (*Die Wandlung*, June, 1946), and both in that essay and here he speaks of the "deepest lesson" which the Bible has for this age as the necessity and reality of suffering in authentic human life. "We must regard all suffering, including that which did not touch us, as something which ought to touch us, and from which we are saved without our deserving it."

Perhaps the crux of the Jaspers attitude to the Bible, and therefore to Christianity, is in that sentence just quoted above: "True faith avoids being bound to one of the poles." Mr Gregor Smith rightly questions whether this is quite frankly good enough. "Can we share in a real way in Europe's history," he asks, "without *coming to grips* with the living source of that history in the God who entered history?" The "centre of history" is not a "power," not an "embodied idea," not a concept of absolute love or justice or any other divine attribute, not a divine perfection clothed temporarily in the attributes of humanity. But the God-man is a person, a concrete, actual, living, suffering, dying being. "History surges up to this newness and flows from it to the end of time . . . from the time of this unique happening till the end of time history consists in men's relation to this happening." Like Fr Copleston, though of course from a different theological standpoint, he questions whether even Jaspers, this most nearly Christian of existentialists, has really faced the implications of the full dogma of the Incarnation (as de-

veloped, for example, in a recent work by Prof. Donald Baillie, *God was in Christ*, which Mr Gregor Smith deals with usefully and at some length). It seems indeed as if, though he has many points of contact with essential Christianity and a remarkable insight into some of its deeper meanings, there is still a failure to "come to grips," though a very understandable failure in a philosopher, who, after suffering himself and seeing so many others suffer from the evils of pseudo-religious fanaticism, believes above all in the qualities of the "open mind" and strives—and who will not commend and support his striving?—for "a world in which men leave one another mutually free, and share one another in mutual meeting."

LEWES. STANLEY GODMAN.

LES RITES ET PRIÈRES DU SAINT SACRIFICE DE LA MESSE. I.—LA MESSE DES CATÉCHUMÈNES. By Aug. Croegaert. H. Dessain, Malines. 150 frs.

This is the first volume to appear of a new and enlarged edition of a three-volume work prefaced by commendations from Cardinal van Roey and the Bishop of Chartres, which was first published in 1938. The sub-title describes the work as "Plans pour Sermons et Leçons." Volume I contains twenty-six of these outlines; the first thirteen are devoted to preliminary topics—*e.g.*, the altar, its ornaments, church bells and the asperges—the remainder to the rite itself from the Introit to the Creed. Not the least valuable feature of the volume is its series of up-to-date bibliographies.

A good illustration of the author's treatment of the subjects discussed is to be found in the section entitled "La Direction de l'Autel." It begins with an historical summary of what is known concerning this obscure subject, and reaches the conclusion that the primary cause of the adoption of the Eastward Position was the multiplication of private masses, and the consequent multiplication of altars so placed as to make it impossible for the Celebrant to face the people. Interesting examples are given of the number of altars in the medieval churches of Northern Europe, but somewhat surprisingly no mention is made of Alcuin's statement that York Minster contained no less than thirty, which seems to be a much larger number than any recorded in the inventories of continental churches at so early a date. The practice of placing reliquaries on or behind the altar is said to be a secondary cause of the change in the Celebrant's position. It may be so, but this is a matter on which it is difficult to distinguish between cause and effect.

After dealing with the history of the Celebrant's position, Canon Croegaert goes on to discuss whether it is (*a*) lawful and (*b*) desirable for Mass to be said facing the people. He has no difficulty in showing that in the absence of rubrical or other regulations to the contrary it is within the competence of local ordinaries to authorize this position, and that in fact they do so. He then enters a strong plea for its introduction (after due preparation) not only in the chapels of seminaries and religious orders but also in parish

churches. The main argument of his plea is that the restoration of the primitive practice assists the laity to co-operate in offering the Eucharistic Sacrifice, which is described as "the sacrifice of the Church offered by the Church and for the Church."

Although in this particular section the example of Christian antiquity and the fundamental principles of the Liturgy lead the author to advocate a drastic change, in other sections the same example and the same principles lead him to conservative conclusions. There is complete consistency of approach and treatment throughout the volume. Naturally a work covering so much ground will not command universal assent on every point, but it ranks as a major contribution to the diffusion of liturgical knowledge and should prove of the highest value both within and without its author's own Communion.

G. A. Michell.

Storrington.

The Reformation in Denmark. By E. H. Dunkley. Published for the Church Historical Society. S.P.C.K. 1948. 13s. 6d.

This is a useful and competent book. It is written with knowledge and judgment, and should become a standard authority.

The first part, which tells the story of the Church in Denmark from 1513 till 1559, is, it must be confessed, a little dull, perhaps because so much has to be told in so few pages. The second and more readable part is concerned with personalities — Christiern Pedersen, an Erasmian humanist, Hans Tausen, described (with a reservation) as the Danish Luther, and Peder Laurenssen and Paul Eliaesen, reformers of the left and right respectively.

Lutheran teaching began to percolate into Denmark in the 1520s, and found its first notable exponent in Tausen, who had sat at the master's feet in Wittenberg. The conditions for success were present: a famine of the Word, an untheologically minded and worldly episcopate, unable and unwilling to reform crying scandals, too much clerical privilege and wealth on the one hand, a needy king and a greedy nobility on the other; and success was swift and complete. Ten years after the first breach with Rome the old order fell. In 1536, by the united action of Christian III and the estates of the realm assembled in the Rigsdag, the bishops were deposed and their property confiscated. The next year, Bugenhagen was called in from Saxony to ordain seven of the clergy to be superintendents of the reformed Church. No attempt was made to preserve the succession (although a bishop might have been found to consecrate); nor was there any deliberate preference for presbyterian ordination. It was a new beginning for the old Church with a modified episcopate; and, as Bishop Stubbs remarked, it was the first occasion in Christian history of such a deliberate act. A modern Danish writer quoted by Dr Dunkley comments: "The Danish Church, which has always regarded ordination from the right standpoint and has maintained the principle that at the beginning of the Christian Church the office and orders of bishop and presbyter were one and the same,

. . . has not envied the Swedish and English Churches their so-called advantage that their bishops . . . have retained the true episcopal succession."

Other points in the story are worth pondering: the complete failure of the moderate "Erasmian" reformers in competition with the dynamic of the Lutheran preaching; the peculiar blend of conservatism and novelty in faith and practice which makes Lutheranism as baffling to Anglicans as Anglicanism is to Lutherans; the absence of dissident minorities and the persistence and vigour of the conception of the "Folkekirke"; the speed with which the original reproclamation of the gospel and the revival of liturgy were obscured by confessional dogma and subjective piety; and the possible connexion of all these points with each other.

R. Cant.

St Chad's College,
Durham.

The Cost of Discipleship. By Dietrich Bonhoeffer. S.C.M. 9s.

It is not always possible (or desirable) to review a book without respect of persons, and this one is a case in point. Bonhoeffer was a Protestant pastor and leader of the underground resistance in Germany, and he was put to death by the Gestapo in 1945. His heroic life and death, recounted in the prefixed memoir by Dr G. Leibholz must stir the reader's admiration and influence the criteria by which he assesses the book's worth. Happily this does not mean a failure in critical duty, for this work is rather Bible preaching or a future martyr's *confessio fidei* than a piece of detached theological scholarship. It is to be judged accordingly. From this point of view we can only say that it reveals a fine mind and a noble character, deeply Christian in its fidelity and singleness of heart. No Christian, indeed no man of goodwill, can fail to profit by reading it.

Bonhoeffer was a German Lutheran of the "Confessional" type, for whom "Luther's return from the cloister to the world was the worst blow the world had suffered since the days of early Christianity." But, as the book shows, he breathes a larger air than this dubious aphorism might seem to suggest. The writing is not free from a defect that has been observed in other German theological works, a kind of strain and excessiveness, a love of paradoxical overstatement, a special pleading that twists biblical texts to fit a preconceived formula. But despite much that seems rather feverish or reckless in the presentation, there is a fundamentally Christian sanity and wisdom in the author's main thesis, which is that the Christian must follow Christ in a costly obedience and not lapse into a respectable worldliness in the comfortable belief that "grace is all" and he can rest assured in his possession of grace. According to Bonhoeffer, "the outcome of the Reformation was the victory, not of Luther's perception of grace in all its purity and costliness, but of the vigilant religious instinct of man for the place where grace is to be obtained at the cheapest price." "Costly grace was turned into cheap grace without discipleship." He therefore devotes the central section o

the book to an exposition of the Sermon on the Mount, as giving the meaning and content of that discipleship. The exegesis is not seldom disputable in detail, but we get no cheapening of the Christian life, which is throughout understood in the light of the Cross, as a life of complete self-abnegation and sacrifice.

The concluding chapters give a very firm and impressive statement of the New Testament doctrine of the Church and of our incorporation by baptism into the Body of Christ. As grace essentially requires personal discipleship, so personal discipleship requires the Church and the sacraments. To the question, How do we come to participate in the Body of Christ? Bonhoeffer answers: "It is certain that there can be no fellowship or communion with Him except through His Body. For only through that Body can we find acceptance and salvation. The answer is, through the two sacraments of His Body, baptism and the Lord's Supper." One wonders how far this strong doctrine is acceptable to Continental Protestants generally. However that may be, it gives us some inkling of that vision of Jesus and His Church for which Bonhoeffer was ready to suffer torture and death.

H. Balmforth.

Ely.

Prelates and People of the Lake Counties. A history of the Diocese of Carlisle, 1133-1933. By C. M. L. Bouch. Titus Wilson. 21s.

There can be little doubt that a series of up-to-date diocesan histories is amongst the greater needs of students of English Church History. Mr Bouch has aimed to fill the gap so far as the modern Diocese of Carlisle is concerned with a survey of the ecclesiastical history of Cumberland, Westmorland, and Lancashire north of the Sands in the past eight hundred years—a task of some complexity since until Victorian times the southern parts of the area belonged first to the Diocese of York and later of Chester. In modern fashion the author has added to each section a short survey of the contemporary economic and social background. For the most part he relies on the extensive secondary material available, but he has searched widely and even local experts will find in his pages references they have overlooked. His primary material, if small in bulk, is generally of considerable interest, including excerpts from little known post-Reformation records at York and Chester and from some unpublished works of Dr Todd now at St Edmund Hall. A new history of this area is much needed, for the classic works of Nicolson and Burn and of Hutchinson are inevitably in need of revision, whilst W. G. Collingwood's brilliant *Lake District History* but whets the appetite. How far has the writer succeeded in his object?

He certainly deserves our thanks for the intelligent assimilation of a vast amount of material which has not hitherto been assembled. As a result of this, a number of interesting, novel points emerge such as the heavy toll here of the second Black Death of 1361-2

(pp. 89-90), the high educational level of the area in post-Reformation times (pp. 241-2), the high death rate caused by the plague of 1622-3 (pp. 252-3), and the reason for Carlisle's quick surrender to Bonnie Prince Charlie (pp. 320-1). Specially interesting are the tables showing the changing values of the benefices in the diocese and the progress of church restoration and extension here over eight hundred years. Mr Bouch makes abundantly clear how often northern history has been distorted in the past by those who pejoratiferously view it through southern eyes.

He writes with some gusto and does full justice to the classic wrangle between Bishop Nicolson and Dr Todd. The Anglican clergy's love of pontifical but not infallible statement is abundantly illustrated; the animadversions of the evangelical Bishop Waldegrave on the holding of harvest festivals make curious reading, but are they surpassed by the utterances of Dean Close, who, at the peak of his form, could declare that "if the government of Victoria was not the same as the government of Joshua it was nearly so" (p. 429).

Though this is an interesting and useful book, it cannot be called a great one, for the author's approach to his subject is insufficiently systematic. Thus the inadequate pages on Cumbrian feudalism mention Border Service but not Cornage on which not a little has been written. The Alston lead mines are mentioned, but the Egremont quarries omitted, and the printed medieval wills are little used. His church extension lists could have been bettered—thus the rebuilding of Flookburgh chapel in 1776-7 is omitted, whilst the author's scanty use of Farrer and Curwen's fundamental *Records of Kendale* has *inter alia* prevented him adding the consecration of the new Natland chapel in 1825. The unlikely figure of 129 quarters of salt given on p. 36 is erroneous; the raid on Furness is ascribed to 1316 on p. 68 but to 1315 two pages later; it is illegitimate to conclude that the statue of Our Lady desired at Carlisle in 1451 was the one to which a gift was made in 1469 (pp. 116-7); whilst because the building of Arlosh church was licensed in 1304 it should not be taken for granted that it was effected in that year (p. 65). Such errors as these, whilst they do not seriously impair the main outlines of the work, prevent the scholar using it with complete confidence. The author might reasonably have pointed out how much valuable material is unprinted and have avoided the astonishing statement that nineteenth-century evidence is "absent" (p. 393). His habit of occasionally using archaic forms of spelling without notice and then indexing them under their modern forms has nothing to commend it.

There is an adequate index, eight interesting plates, and a lamentable frontispiece. Messrs Titus Wilson have maintained their usual high standards of production.

Though this work is not free from avoidable imperfections, it is certainly one to be recommended to all interested in the Lake District or in English Church History.

J. C. Dickinson.

Emmanuel College,
Cambridge.

SHORTER NOTICES

MARGARET OF CORTONA. By François Mauriac. Burns Oates and Washbourne. 9s. 6d.

In an age when the Christian duty of self-abnegation is not taken very seriously the rigorous penances of medieval mystics seem remote and unreal, and of few can this be more true than of this little-known Italian saint of the thirteenth century, whose progress towards sanctity is here described by the distinguished French novelist. After nine years as the mistress of a nobleman, Margaret joined the Franciscan Friars Minor, and for twenty-five years waged a savage war on the body whose beauty had been the cause of her early sinful life. The book was written during the German occupation of France, and its value lies not so much in the record of self-inflicted cruelties, wild ecstasies, and dubious divine messages, as in the writer's own comments from the point of view of a Catholic layman of the twentieth century.

There is much in this book that will repel the reader. The author recognizes this, and acknowledges that even Margaret's contemporaries had doubts about her. In his treatment of the messages the saint claimed to receive almost daily from our Lord, M. Mauriac shows a certain inconsistency, accepting as authentic those which appeal to him, but sharing the doubts all must have concerning those which were obviously the products of Margaret's fevered imagination. Many are crude, some merely ridiculous. It is not a book to put into the hands of new converts, but it contains for the mature Christian, provided he is on his guard against false theological emphases, much that is suggestive and challenging. The English translation by Barbara Wall is very readable.

DONALD SOUTHEARD.

PETERBOROUGH CATHEDRAL.

FROM ST AUGUSTINE TO WILLIAM TEMPLE. Eight Studies in Christian Leadership. By V. H. H. Green. Latimer House. 8s. 6d.

Within a volume of one hundred and sixty pages Mr Green has compressed essays upon St Augustine of Hippo, St Francis of Assisi, St Thomas Aquinas, John Calvin, St Ignatius Loyola, Richard Hooker, John Wesley, and William Temple. Within the twenty or so pages thus given to each man, he has compressed a sketch of his times, an outline of his life and a summary of his teaching and significance. It would require the mind and the pen of a genius, working within such limitations, to provoke the reader to anything more than further study. Mr Green is hampered further by the will to impartiality; he is determined to be fair, even to be kind. But one cannot be kind to Calvin and to Loyola, bedded together in one book, without emasculating both; one cannot write of "these less pleasant characteristics" of the Jesuits and yet historically portray a society in which the sublime and the demonic strove for mastery

and scarred the face of the world. And what ciphers become ortho dox and heretic alike, and what a waster of good fuel the Gran Inquisitor, if we allow "The Middle Ages were an age of faith, bu there were moments in its history when such faith was lacking i stability, and uncertain of direction" (p. 35). Again it is modest carried to the point of untruth which can write "It is no thanks t Anglicanism—with a few exceptions—that the English Socialist move ment . . . has always been closely attached to Christian ethics (p. 145). Who, and what men, were these exceptions? Since Ludlo and Maurice they have been a remarkably potent few, and men moreover, who could amply illustrate the unitive thesis of thes eight studies, that true Christian leadership is the working of spiritual force, liberated when the whole man responds to God i the demands of the situation in which God sets him. The insistenc on this thesis is the chief merit of Mr Green's book, and it is natura that he should see it exemplified before our eyes in William Templ the subject of his final essay. If we refrain from comment on th essay, and on the reference in the Preface to that great and much loved man, it is because we believe that the time for historical writin upon him is not yet. Let those who knew him best write what the know, and lock away what they write; this is the material for histor when, memory having cleared, it is time for it to be written.

HAWARDEN. G. R. DUNSTAN.

RECOVERY OF MAN. By F. R. Barry, Bishop of Southwell. Nisbe 8s. 6d.

Dr Barry has added one more to the ever-growing pile of book dealing in general terms with "the situation" and man's predicamen therein. He tells us that he has done so to defend a thesis—to stak out a claim for a humanist approach to the Christian interpretatio of human nature against the anti-humanist tendency that he sees i much contemporary theology, while at the same time asserting tha spiritual values and the freedom and dignity of man cannot be main tained without the support of Christian faith and worship. Th modern West is "rotted with superstition" because the abandonmen of the Christian theology has brought the disintegration of ou culture; humanism, however, is not an enemy but a weak ally to b succoured.

There is nothing novel about this thesis, and the reader, findin himself on familiar ground, looks for some originality in the trea ment of the theme. It need hardly be said that Dr Barry has fluent and vigorous pen and a lively and critical interest in th movements of contemporary thought. But the book has been to hurriedly put together and the writer has not given himself time t press his thinking beyond the point of easy and obvious judgment. As a result, the book seems to fall between two stools. It give little help to the serious student; and while it assumes too much book learning to be intended for the really uninstructed inquirer wh wants an elementary introduction to the Christian doctrine of man

may lead the more sophisticated general reader to think that the roblem of man is less subtle and complicated than in fact it is. he most profitable use for the book would be group-discussion nder a competent and implacably critical leader. Perhaps, after l, that is what Dr Barry himself would wish.

H. BALMFORTH.

ELY.

BELIEVE IN . . . By Norman Snaith. S.C.M. Press. 6s.

An extension of monthly articles originally written for the *Metho-ist Recorder*, these chapters are an attempt on the part of the .T. Tutor at Wesley College, Leeds, to "set forth the meaning of ıe Creed in non-theological language." Such an attempt is inevit-ɔly fraught with difficulties, perhaps chief amongst which is the ıbjective nature of expository technique. Dr Snaith is clearly ware of this, and he warns his readers that he writes as "a Metho-ist for Methodists," and that "particularly in the last three chap-rs, many statements are made which invite disagreement." It is the icene Creed that is expounded here, and after an introductory ıapter on Faith there are three chapters dealing with belief in God ıe Father, Almighty, eight chapters on belief in Christ, and five ıapters relating to the Holy Spirit, the Church, Baptism, and the uture Life.

Popular exposition, whether heard from the pulpit or over the ıdio or read in print, is almost bound to have a mixed reception. ɔme will say that it is the best thing of its kind yet, others will rand it as the worst, and there will also be the many who take their and somewhere between these extremes. The present reviewer, hile not necessarily always in agreement with the writer of this ɔok, nevertheless feels grateful to him for its clear and definite atement. It should serve to advance the cause of mutual under-anding among Christians, and also influence some of those who at resent find themselves unable to believe in anything.

JERUSALEM.

C. WITTON-DAVIES.

ICH AND POOR IN CHRISTIAN TRADITION. Writings of many centuries chosen, translated, and introduced by Walter Shewring. Burns Oates and Washbourne. 10s. 6d.

This is an anthology of translations of Christian pronouncements pon poverty, ranging from St Gregory Nazianzen to Pope Pius II. It batters away at the reader until he feels, like Samuel John-ɔn, that poverty must be an evil or so many authors would not try ɔ prove it desirable. The compiler purposed to show the Christian rinciples of property and has selected well to this end. In the ineteenth century the passages mark the change from the concern ith individual morality towards the concern with the ordering of ɔciety.

OWEN CHADWICK.

TRINITY HALL,
CAMBRIDGE.

THE HARVEST OF GOOD HOPE. By B. T. Page. S.P.C.K. 12s.

In this short history of the Church of the Province of Sou Africa, Mr Page has given to his readers a general introducti which is at once instructive and interesting.

Having been specially written to mark the centenary of t Church in South Africa, it shows how much has been achieved l spite of difficulties of climate, race, and language, and, at tim very inadequate support.

The C.P.S.A. has not escaped controversy and disappointmer but, because this popular history appeared at a time of thanl giving and rejoicing, references to "darker days" have been reduc to a minimum.

J. L. BADGER.

BRIDLINGTON.

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

BASIL BLACKWELL: Aquinas, *Selected Political Writings* (9s. 6d.).

GEOFFREY BLES: Nicolas Berdyaev, *Towards a New Epoch* (6s.); C. S. Lew *Transposition and other Addresses* (2s. 6d.).

CAMBRIDGE UNIVERSITY PRESS: Bernard Blackstone, *English Blake* (25s.).

CAREY KINGSGATE PRESS: F. C. Bryan, *The Conflict of Science and Relig* (9d.); E. A. Payne, *The Anabaptists of the Sixteenth Century and th influence in the Modern World* (1s.).

CHESHUNT PRESS: *The Degrees and Hoods of the World's Universities a Colleges* (4th ed.) (32s. 6d.).

CHURCH BOOK ROOM PRESS: F. Noel Palmer, *The Cross in History and E perience* (4s. 6d.).

DACRE PRESS: Austin Farrer, *A Rebirth of Images* (25s.).

H. DESSAIN (MALINES): Chan. Aug. Croegaert, *Les Rites et Prières du Sa Sacrifice de la Messe; II La Messe des Fidèles* (frs. 130).

FABER: Leslie Paul, *The Meaning of Human Existence* (16s.); J. V. Langme Casserley, *The Christian in Philosophy* (18s.).

HELLENIC CHRISTIAN EDUCATIONAL SOCIETY (CHICAGO): *Proofs of the Auther city of the Septuagint; Philosophical Discussions;* A. Makrakis, *Divine a Sacred Catechism* (n.p.).

INDEPENDENT PRESS: A. R. Vine, *An Approach to Christology* (21s.).

LUTTERWORTH PRESS: George A. F. Knight, *From Moses to Paul* (15s.).

MOWBRAY: Marjory B. Wright, *After Your Confirmation* (3s. 6d.); E. D. Wood, *They Shall Look on Him* (1s.).

ORTHODOX CHRISTIAN EDUCATION SOCIETY (CHICAGO): *Papal Primacy and Innovations of the Roman Catholic Church* (n.p.).

S.C.M. PRESS: *The First Assembly of the World Council of Churches* (Offic Report) (12s. 6d.); E. E. Reynolds, *Edmund Burke* (5s.).

SHEED AND WARD: Maisie Ward, *France Pagan?* (10s. 6d.).

S.P.C.K.: *The Lambeth Conferences (1867-1948)* (21s.); Bernard Wigan, *T Book of Common Prayer, 1549-1949* (2d.); E. C. E. Bourne, *Sermon No on the Prayer Book* (3d.); H. Henwood, *The Cross, the Church, and World* (2s.); B. G. Hoskyns, *A Simple Catechism on the Catholicity a Continuity of the Church of England* (5d.); J. E. Fison, *Notes on the Gos According to St Mark* (1s. 3d.); C. F. Evans, *The Bible* (1s. 3d.).

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